

C. C. Smith

# CHRISTIAN INTELLIGENCER AND EASTERN CHRONICLE.

"WERE ONCE THESE MAXIMS FIX'D,—THAT GOD'S OUR FRIEND, VIRTUE OUR GOOD, AND HAPPINESS OUR END, HOW SOON MUST REASON O'ER THE WORLD PREVAIL, AND ERROR, FRAUD AND SUPERSTITION FAIL."

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WILLIAM A. DREW, Editor.

## RELIGIOUS MISCELLANY.

### BETTER TO AN ORTHODOX MINISTER, ON REVIVALS OF RELIGION.

By Bernard Whitman.

It has been our wish for several weeks to present to our readers some copious extracts from this interesting pamphlet, but have hitherto been prevented. We now finally know where to begin; or rather, where to leave it—for the Letter in all its parts is worthy of being read and preserved.

The origin of Revivals is thus accounted for by Mr. W.

In the first place, what is the origin of modern revivals? They originated with John Wesley and George Whitefield, the founders of the Methodist denomination. These distinguished men began their ministry in England at a period of great moral apathy, and religious indifference, and even gross immorality. They adopted an earnest, direct, familiar, pungent and unassuming style of preaching. They usually addressed the less informed and more depraved classes of society. Their intelligent, powerful and heart-rending appeals produced a most astonishing and wonderful excitement of the passions and feelings. They were at first greatly pleased with the striking results of their labors, and readily ascribed them to the special operations of the holy spirit. But more experience convinced them of the deceptive character of such promising appearances, and led them to doubt the expediency of such commotions. For they discovered that it was much easier for their converts to relate marvellous experiences, than to exhibit christian dispositions and characters.

I have said that modern revivals originated with the founders of Methodism. I cheerfully admit, that religious excitement existed before their day among the Anabaptists, Quakers, and various other sects. But you will not pronounce their disgusting extravagances to be genuine revivals of religion. I also admit that seasons of uncommon attention to religion had occasionally been experienced in the Calvinistic churches both in Europe and America before this period. But you find no traces of anything like our present delusions in any of the reformed denominations. So that we may justly consider Wesley and Whitefield the authors of modern revivals. Their followers in this country have generally aimed to imitate the example of their leaders. Most of the Methodist preachers in America have taken unwearied pains to produce similar excitements; and they have labored with very considerable success among the more ignorant and more excitable members of our community. Now you should remember, that there is a diversity of religious opinions among the professors of this pious sect. Nearly all in this country embrace arminian views of the gospel, and are the disciples of Wesley. The larger portion of those in England receive the five points of Calvinism, and are the followers of Whitefield. Not a few both in England and America have been led by a prayerful perusal of the scriptures to embrace Unitarianism. Read Ashworth's most interesting account of the rise and progress of the Unitarian doctrine among the Methodists of Rochdale, Newchurch, and other places. Notwithstanding this diversity of views, these revivals are principally confined to the arminian Methodists of America.

2. In the second place, what is the effect in relation to the Calvinistic denomination? When Whitefield first visited this part of our country, such revivals were scarcely known to the descendants of the pilgrims. Some of the orthodox clergy and laity cordially united in his new measures for their production; and they succeeded in raising such a tempest and whirlwind of passion, contention, reviling and wickedness as never before desolated the New England churches. Others of the orthodox clergy and laity, equally zealous, and pious, openly opposed the operation of this human machinery; and for their conscientious adherence to the rules of good order and gospel institutions, were denounced as the enemies of Christ and God. Even Whitefield declared that the president of Yale College had no more grace in his heart than the chair over which he leaned when offering his prayers. Since that memorable period, a portion of the Calvinists of our land have favored such excitements, and made them the special objects of their prayers and exertions. A minority have never been convinced of their divine origin and beneficial tendency; and have accordingly observed a respectful silence on the subject, or manfully opposed their prevalence. At this moment, you find several individuals of distinction raising their voices against the unscriptural measures adopted for their production. Among the Calvinists of Europe, such revivals have been comparatively unknown. Those in England are striving at this very time to bring them into existence. They have been excited to this undertaking by the flattering, partial, and, as I believe, deceptive accounts, of what was taking place in the American churches. They have been led to believe in their practicability, useful-

ness and divine origin; and have accordingly put in operation some of the machinery necessary for their production. As yet little or no success has attended their exertions. So that it is but a few years since such revivals were introduced into your denomination; and they have never been fostered but by a minority of the whole Calvinistic body. You will also remember that important divisions are now taking place among the adherents of orthodoxy throughout the world. The greater portion in Germany have embraced universal salvation.

His description of the means made use of by the orthodox to create Revivals is true to the letter, as every impartial witness can vouch.

1. What is the first step to be taken in getting up an orthodox revival? Prayer meetings. Your leaders become alarmed for the safety of their peculiar sentiments. They lament the rapid and extensive spread of liberal views. In order to preserve and perpetuate a belief in human formularies, they determine to promote a religious excitement. They enlist the feelings and services of the more zealous, excitable, and officious church members. They commence operations by establishing frequent prayer meetings. You hold them at an early hour in the morning; you continue them to an unreasonable hour in the evening, and you appoint them for almost every day in the week. When assembled, you implore the special outpouring of the holy spirit; and you would have the ignorant believe, that a supernatural influence is actually exerted on the hearts of both saints and sinners by which the former are revived and the latter converted. You have several prayers at each meeting, and several meetings each week, and the constant burden of your unceasing petition is uniformly the same; the special influences of the Almighty. You approach the throne of grace without respect or reverence, and talk to the eternal Jehovah as if he were your equal, and pledged to aid your party movements, and you narrate events of recent occurrence, and circumstances of present existence, as if he were ignorant of human transactions, and could receive directions from his sinful creatures. Your familiarity is disgusting to the most common and shocking to the most pious. You sometimes go so far as to call the names of individuals, families and denominations; and denounce those who dissent from your doctrinal belief as infidels; emissaries of Satan, and enemies to all holiness. You even beseech the Lord to send trouble, anguish and affliction into their dwellings, and to shake them over the pit of hell. Your feelings become gradually excited through the influence of sympathy and combined exertion. You readily attribute this natural result of your belief and operations, to the supernatural influences of God Almighty. You profess to believe, and endeavor to make others believe, that this animal excitement is the special and immediate answer to your devotions.

Now can you call this first step for the promotion of a revival a scriptural measure? Will you pretend that such meetings, so often, for such objects, and so conducted, are authorized by the instructions or example of any inspired teacher. Are they not virtually condemned by the preaching and practice of our Saviour? Look at the history of his life, and explain his sayings by the rules of consistent interpretation. Did he not severely censure the Pharisees for their long, and ostentatious prayers? Did he not solemnly admonish his disciples to avoid the vain repetition of the heathen? Did he not assure them that they were not heard for their much speaking; and that their wants were known to their Heavenly Father before their devotions ascended? Did he not furnish them with a form of prayer; short, comprehensive, charitable and dignified? Did he not declare that their Heavenly Father was more ready to give them his holy spirit, in his own manner, than earthly parents are to give good gifts to their children? Did he not compare the influence of the divine spirit to the blowing of the wind, and thus instruct them that the time and manner of its operation could not be discerned? In short, can you point to a passage in the whole Bible, in which Jesus ever authorized the appointment of frequent prayer meetings? ever directed christians to pray for special outpourings of the holy spirit? ever allowed an almost endless succession of repetitions in devotional exercises? ever taught any one to address the Deity with shocking familiarity or irreverent indecency? ever permitted his followers to denounce their brethren and pronounce judgment on their hearts and characters? ever instructed us to expect immediate and supernatural answers to our prayers? or ever encouraged us to make a distinction between the operations of the spirit and the results of our own thoughts and feelings? In saying this, I do not mean to condemn meetings for social worship, when convened at proper seasons, and conducted in a proper manner. I do not intend to condemn petitions for the influences of the holy spirit, but merely to prove that we have no authority from scripture to ask or expect anything special, or as this word is understood, miraculous.

With these qualifications, I think it must be evident to all, that your first measure is unscriptural.

2. What is the second step to be taken in getting up an orthodox revival? Visiting from house to house. The promoters of the excitement sometimes district a village or town, and assign to each individual his share of the barren vineyard. More commonly the minister takes this labor wholly on his own shoulders, in connexion with some clerical assistants. They enter a house, and assemble its inmates. They make known the object of their visit, and either ask liberty or take liberty, to make a prayer. They inform the Almighty, that more or less of the present company are still in the gall of bitterness and bonds of iniquity; and they ask for the supernatural influences of his spirit to convert them from nature to grace. They then utter many sentiments which are calculated to operate on the feelings of the hearers, and advance many notions which would be considered uncivil in conversation. This misnamed prayer, you follow with a series of exhortations and denunciations. You frequently assume an authoritative and dictatorial style of address. You often manifest an uncharitable and self-righteous temper. You seem to regard all who will not pronounce your shibboleth, both old and young, as so many totally depraved wretches on the very brink of perdition. You threaten them over and over again with all the plagues of this world, and all the miseries of hell, unless they repent immediately. You sometimes take the young females by the hand, and allow them a certain number of minutes to determine whether they will be saved or damned. You are very careful to visit those families in which the male members are opposed to your operations, in the absence of husband, father, or brother; for you fear their presence and influence. In all this process, you design to frighten the weak, the timid, the young and the ignorant. In many families you meet with considerable success, and are instrumental in creating alarm, terror, discord, reviling and hatred in once peaceful and united households. When your church members are sent around on this errand, it occasionally happens, that the ignorant, and perhaps suspected zealot, thus insults his more virtuous and pious neighbors. In this way the excitement is rendered more powerful and extensive.

Now can you call this second step for the promotion of a revival a scriptural measure? Will you pretend that this kind of visiting, and praying, and frightening was ever adopted by any inspired teacher? Is not the whole process virtually condemned by the example and instructions of our Saviour and his apostles? Did the heavenly Jesus ever district the city of Jerusalem, and send his apostles to visit every individual and family? Did he ever ask the members of a household for liberty to pray in their presence; or ever proceed to offer up devotions against their consent; or ever denounce them as unconverted in his addresses to his heavenly Father? Did he ever say to the fearful and distrustful, that endless torments must be their portion, unless they repented within a given number of minutes? Did he ever conduct unkindly, or uncivilly, or impolitely towards an individual or family? Did he send his apostles abroad to create terror, dismay, and excitement? Did he not charge them to say—peace be within this dwelling, whenever they entered a house? On the other hand, did he not level most of his denunciations against the loud professing, over zealous, madly proselyting Pharisees? Did he not censure them for their disguised faces, their ostentatious prayers and almsgivings, their neglect of the weightier matters of the law, and their spiritual pride and self-righteousness. Did not the apostles severely reprove those who went creeping from house to house to lead captive silly women? Did they not command those to be marked and avoided who caused divisions in families, neighborhoods and societies? Did they not rank busybodies in other people's concerns, among the most depraved and wicked? In these remarks, I would not be understood as disapproving pastoral visits; but you will know that pastoral visits and revival visits are as opposite as light and darkness. And I think every man must see that this latter practice is altogether unscriptural.

3. What is the third step to be taken in getting up an orthodox revival? Multiplied meetings for exhortation. You have lately held three or four long services on the sabbath, and three or four more on each of four days in the week. You entreat all your society to attend, and bring with them as many of their friends and acquaintances as can possibly be urged to accompany them. You suppose that those members of Unitarian parishes who have never witnessed your revival measures, may be more easily excited than those of your own hearers who have been accustomed to such influences? You invite from abroad those preachers who have acquired some celebrity in creating an excitement, and who are well calculated to arouse the feelings and passions, by their appearance, voice and gestures; by their bold declamation and reckless denunciation; by their exaggerated state-

ments and frightful descriptions. Your discourses are characterized by extravagance. You represent the Supreme Being as an inexorable Judge, glowing with the flames of wrath and anger, determined to wreak his vengeance on all of his dependent creatures who will not bow to his sceptre. You paint the depravity of man in colors as dark as the blackness of hell; and to the infernal regions you must resort to find any living resemblance to your picture. You describe the torments of the damned, by images at once disgusting, shocking, and terrific; and pronounce them both unutterably excruciating in degree, and endless in duration. From almost every page of your harangue, the flashes of a material hell are constantly bursting, and the suffocating smoke of burning brimstone continually ascending. By way of contrast, you depict the joys of the redeemed in the glowing language of poetic fiction. But this is not all. You introduce accounts of what had occurred in distant societies and distant places; and relate doctored stories of the most alarming character. You tell of one who opposed your excitements who has been deprived of his reason by the marvellous interposition of Deity on account of his opposition. You tell of a young female who lately died a most excruciating and wretched death because she had forsaken inquiry meetings. You mention the remarkable conversions of persons of the least civil or military note, in order to prove that the revival may extend beyond weak women and still weaker men. You endeavor to impress the conviction that the Lord is present in a special manner, that he cannot be expected to remain long, and that many of your hearers will be dead before his return. And you conclude your exhortation by assuring all present, that some of their number will die before morning; that this is their last opportunity to get religion; and that unless they improve the passing moment, the morrow's light will find them weeping and wailing among the damned souls of the infernal world. You then have your anxious seats, or your trap doors to a room beneath, where the frightened are collected, and subjected to a new and equally unchristian process. Time would fail me to record all the fanatical extravagances of such meetings.

And can you call this third step for the promotion of a revival a scriptural measure? Will you pretend that the gospel furnishes any authority for such proceedings? Did our Saviour ever appoint three or four meetings on the sabbath, or a dozen or twenty during a week? Did he ever send for others to help him produce an excitement? Did his revival discourses bear the least resemblance to those of modern days? Read again his sermon on the mount, and every exhortation he delivered; and if you are not willing to confess that his preaching condemns yours, I shall begin to think you absolutely blinded. When Paul first preached the gospel at Antioch, why did he wait from one sabbath till the next, before he completed his message? Why did he not call the people together during the week, and hold four-day meetings? Had he no love for their souls? Or did he not understand how to get up a revival? And where in the whole compass of revelation, can you find any model for your representations of God and his government; of the nature and means of conversion; of the depravity and inability of mankind; of the regions of hell and heaven? Nay, where can you find any such specimens of religious extravagance and fanaticism, not to say falsehood and madness?

4. What is the fourth step to be taken in getting up an orthodox revival? Whispering meetings. Those disposed to favor the excitement assemble of an evening in a dimly lighted apartment. Much the larger portion of the company are females. Either the minister or some male assistant passes around the room, and whispers something into the ear of every individual. He generally repeats some striking passage of scripture, or gives some solemn admonition, or utters some awakening truth, or puts some startling question, or pronounces some unauthorized assertion. By the stillness and death-like silence of the scene; by the ghastly appearance of every countenance on which the dying light casts its paleness; by a sudden change in the train of thought, or state of feeling, he hopes to excite a high degree of terror and agitation. For when the timid subject is thoroughly frightened, she can be moulded at pleasure; she can be induced to make any acknowledgments, and sign any confessions and give her assent to any creed, and adopt any party measures. The whole process reminds one most forcibly of the modes of operation upon those suspected of witchcraft in the time of our fathers.

Now can you call this fourth step for the promotion of a revival, a scriptural measure? Is it authorized by either the precept or example of any inspired teacher? For a moment imagine the lowly Jesus at such a meeting. Behold him enter a dimly lighted hall, filled mostly with anxious and gloomy females. See him whisper something to each attentive listener as he passes around the chamber. Even the supposition of such a case is

enough to shock every serious mind, destroy all worthy conceptions of our Saviour's dignity and delicacy, and stamp with reprobation every such proceeding. Can there be found a female of any refinement, of any sense of propriety, of any true modesty, of any christian humility, who would submit to such inquiries? Can there be found a husband who would willingly permit his beloved wife to pass through such an ungodly ordeal? Can there be found a father of any pretensions to civilization, who would knowingly expose a daughter to the operation of this device of bigotry and fanaticism? But I may not put you to the blush by asking further questions. The recollection of your Saviour's conduct must convince you of the unscriptural character of this measure.

5. What is the fifth step to be taken in getting up an orthodox revival? Inquiry meetings. When the unconverted have become so much terrified, as to confess themselves totally depraved, haters of their heavenly Father, and enemies to all who are associated with him, they are then assembled on the appointed evening to inquire if they will be saved. None are admitted but those who feel anxious for the salvation of their souls; for the conversation of others might savor too much of common sense. No discussion of disputed questions is allowed; for this practice might leave too much liberty to the understanding. The inquirers have but little to say, except to answer the questions of their leaders. And it frequently happens that they are led to make very amusing and ludicrous replies. They are often assured that their convictions of sin are not sufficiently deep and pungent; that they must have some experimental acquaintance with the torments of the reprobate, and that they must even feel desirous of dethroning the Almighty. They are sometimes assured that they must feel willing to be damned before they can be saved; that they can of themselves do nothing to effect their own conversion, and that even their prayers are an abomination to the Lord. They are likewise assured that they must cordially receive the doctrines of grace, or the human articles of orthodoxy; that this is a necessary evidence of the humility of their stubborn hearts, and that all inquiry and examination are out of the question when the spirit is in operation. In short, their reason and understanding are surrendered to the dictation of the minister and his assistants; and they readily embrace whatever opinions are prescribed for their special benefit, whether they relate to doctrines, practice, or other denominations.

Now can you call this fifth step for the promotion of a revival a scriptural measure? Is it authorized by either the teachings or doings of any inspired instructor? There was a most urgent necessity for persons to inquire of our Saviour the way of salvation. They had no written gospel. Not only so; when sinners came for information on this infinitely important question, what was his answer? Keep the commandments. There was no delay; nothing said about the nature and depth of their convictions; nothing about the doctrines of a trinity, an atonement, total depravity, and a Calvinistic hell; nothing about human inability and special influences, and nothing about dreams, and visions, and experiences. No: the answer was plain and simple; so plain that the wayfaring man, though a fool, could not mistake. And what did the inspired apostles say to those who inquired of them the way of salvation? The same thing in reality. Reform. Turn from your evil ways to the practice of holiness. Believe on the Lord Jesus. Prove the sincerity of your faith by obedience to his authority. Now the case is very different. We have the scriptures in our own language. We have the very answers of Jesus and his apostles. We can all read and understand for ourselves; for we have received the rudiments of our Christian education. There is no necessity for such proceedings. It is indeed quite another thing to inquire into the meaning of difficult passages of holy writ. This may be rendered a useful and necessary exercise; and it may also be proper, pleasant, and beneficial to meet for religious conversation. But to surrender ourselves into the hands of ministers or deacons on this momentous subject, is slighting the blessed gospel, is giving up our religious liberty, is putting our trust in fallible mortals, is degrading our very character, and is virtually forbidden by the whole history of our Saviour's life.

Such are some of the common measures for the production of orthodox revivals. Several others of a more dangerous character have been invented and put in operation in New York; but not generally approved in New England. I shall not describe the means used in colleges for the creation of such excitements.

It is commonly said, that he who wants the advice of physicians, in the regulation of his usual diet after the age of forty, wants also understanding—a defect which no physician can supply.

"Prove all things; hold fast that which is good."—Bible.



## THE INTELLIGENCER.

—“And Truth diffuse her radiance from the Press.”

GARDINER, FRIDAY, JULY 22.

## NEW YORK LITERARY INSTITUTION.

Our readers have been advised of the fact, that measures have been taken the present summer by the Universalists in New York, to establish a Literary Institution at Clinton in that State, which should be free from those sectarian influences that have poisoned the fountains of learning in every part of our land. We have felt a sympathy and deep fellow interest for our New York brethren in behalf of their proposed Seminary, especially as a similar Institution has been contemplated amongst us in Maine; and most devoutly do we wish them success, whatever may be the result of operations amongst us. It gives us pleasure to learn, as we do from a communication in the last *Utica Magazine* by Br. S. R. Smith, that subscriptions for the endowment of the Institution progress (an improper word, by the way) with as much success as the most sanguine could anticipate. It is calculated that a very few weeks will enable the Executive Committee to commence building.

It may not be important for us to ask in this place, whether any active measures are being taken amongst our friends in Maine to procure the subscriptions necessary to establish the Westbrook Seminary? For ourselves, we are more ignorant on this point than we could wish to be. After doing what has been done, and after obtaining from the Legislature a Charter, it would seem a pity that all should now come to a dead stand. We believe subscription papers should be circulated among our Societies as soon as may be. As for begging and urging people to give, let the people have the opportunity of showing their good wishes by a little practical liberality; and if, in the aggregate, enough is thus freely and voluntarily obtained, why then let the Institution be established. If not, if our friends do not approve the design, or are not willing to do a little towards promoting it,—in this case let it die a natural death. But now the work has been commenced, it ought not to sleep without a fair and honorable trial.

## WALDOBORO'.

Last Sunday we had the pleasure of visiting our old friends at Waldoboro'—the place where we once “fought with beasts at Ephesus.” We found them united, zealous and persevering as ever. Indeed, a consciousness of acting right in a good cause is calculated to make men bold. The cause appears to stand well amongst them. At present they occupy the town house for religious purposes, patiently waiting for an act of justice from the Supreme Court to secure their rights against the usurpations of the orthodox. It will be recollected that one trial of the case has been had in the Common Pleas Court, in which the Universalists recovered over a thousand dollars—the full amount claimed. The orthodox have appealed to the Supreme Court. Very well—but why have they done this? Do they expect to prevail there? We trow not.—Why then have they appealed? Is it in the hope of putting off the thing to dooms day? But justice will come at last. Or do they calculate on such a jury, as that some one or two members of it, will never agree to a verdict against the orthodox? Time will show. The course they have taken hitherto, we are happy to learn is very severely censured by candid men generally, be they orthodox or heterodox.

We have often thought the orthodox acted as if their opinions were more infallible, their notions more sacred and their rights greater than those of other men. For others to assert their own rights, and not let them tread heretics under their pious feet is most presumptuous,—is absurd and impious. But for them to make use of what does not belong to them, and this to the injury of the rightful owners, is all proper, just and righteous. Such men will find out ere long that orthodoxy will not always secure to intolerance and bigotry an easy passage through the world.

## BALTIMORE.

The following extract of a letter from Br. O. A. Skinner to the Editor, which we have ventured to make without the writer's consent, will gratify our readers with pleasing intelligence, as to the prosperity of the cause of truth in Baltimore, to which place we believe Br. S. has now repaired. To us there is one mystery relating to the Post-office department, pertaining to the transmission of this letter, and an original Sermon for the Preacher which is said to have been “herewith transmitted,” that we should like well to have explained. The letter is dated at Portsmouth “June 14th, 1831,” but it did not reach us till July 14th; and the Sermon has not found its way to us yet!—There is wrong somewhere.

I have recently made a visit of six weeks to Baltimore. From what I could learn, the prospect is good for establishing one of the largest and best Societies in our order. The doctrine was almost entirely new—but it met with a favorable reception. The southerners you know are distinguished for their hospitality and frankness—You cannot be among them without being happy. You will therefore at once see, that Universalism would be congenial to their feelings—for hospitality and frankness are among the distinguished virtues it teaches. One circumstance struck my mind with great force; and that was, the unity of sentiment that prevailed among the receivers of the doctrine. They all entertain the same leading principles, saw the same difficulties in the partial schemes of the day, and reasoned on the doctrines taught in the same manner. Now this shows that Universalism is agreeable to reason, nature, and Scripture—for these people never heard the doctrine preached, nor had they ever read writings on the subject, but on the contrary, had always listened to the preaching of endless misery.

On my return I called on Brs. Fuller and Thomas in Philadelphia. The cause is prosperous in that city and vicinity. Br. Thomas frequently preaches Lectures in the adjoining towns, and is doing great good. Their “Itinerant Association” as he calls it, has been of considerable advantage to the cause. Their rule is, to hold it where the doctrine is new, or has never been preached, and thus they board the Lion in his den.

It is with great regret that I leave my Society in Woburn, which is both respectable and flourishing; but it is now necessary some one should go to Baltimore; and I have felt it my duty to accept the invitation. I am aware of the great sacrifice I shall make, the difficulties I shall have to encounter, the labor I shall have to perform, the reproach I shall have to endure; “But none of these things move me.”

## SLANDEROUS PRAYING.

Rev. Bernard Whimian in one of his Letters adverts with just severity on the practice, common with the orthodox, of slandering the characters and sentiments of other christians in their prayers to Almighty God. Such abuse we all know is common amongst them; but common as it is, we do not recollect seeing a more cruel case mentioned in print, than that alluded to below. We copy it from the *New York Daily Courier and Enquirer* of the 6th inst. a secular newspaper of great circulation and the first respectability. The Editor's remarks, which follow the extract from the Troy paper, are honorable to him as an independent and rational conductor of the press.

[From the Troy Budget.]

On the 25th day of May last, by the dispensation of Divine Providence, one of my children, a son of about 19 years of age, was suddenly taken away by the hand of Death. He was buried the next day; and on the same evening, a prayer or conference meeting was held at the Presbyterian Church in this city. Dr. Amatus Robbins, of said church, was present, and made a prayer, in which he used the following or similar language:—

“Oh God! I see individuals in this house that have been under strong convictions and have grieved away the Holy Spirit and are given up to God. For such, Oh God, we do not pray. But there are impenitent sinners in this house that are still within the reach of mercy. Save them, Oh God! save them from going down to hell—Do not in thine anger send them as suddenly down TO HELL as thou didst the young man yesterday. Thou knowest, Oh God, that he was a vile sinner.” &c. &c.

Need I say how my feelings were wounded? Can I describe the anguish which it carried to the feelings of my wife, the mother of my deceased son? It was enough to tear asunder the fibres of our hearts—it filled that cup of affliction, which we had been called upon so suddenly to partake of to overflowing. Where is the parent who would not be pained beyond the power of utterance, at the recital of such language, relating to his own child; and uttered with such cold Hyena ferocity, before a public audience; and all this ere the lifeless form of his child had become cold, or the peaceful sod of earth had rested upon his grave?

I called upon Dr. R. and inquired of him whether the “young man” alluded to was my son? To which he answered in the affirmative. I asked him if he had ever been acquainted with my son or his character? He replied that he never knew him, even by sight, and was not acquainted with his character.

It is true that I do not agree with Dr. R. on religious principles; but I differ from him no wider than he does from me. For his opinions and those of the denomination to which he belongs, I have a due respect.

In conclusion, it is proper to remark, that the denomination to which Dr. R. belongs, so far as I have heard, do not sanction his language in this case; on the contrary several of his brethren in religious matters have expressed to me their decided disapprobation of it.

WILLIAM KELSEY.

Troy, June 8th, 1831.

Remarks.—What a misfortune it is, that in this enlightened age, and in this enlightened country, such fanatics and impious men, as the one alluded to above, should receive any countenance, favor or protection. Is not conduct such as is detailed above, calculated to make infidels, unbelievers and scoffers, at all kinds of religion? What man of principle, of honor, of mind and of feeling, can subscribe to such doctrines—can commend such conduct? What is the meaning of that phrase so frequently quoted, “Judge not lest ye be judged?” Does it mean any thing? Does it point a moral? If it does, can any man be considered a Christian who is so great a fiend as this man, Robbins? In the presence of the “bruised reed”—before the man so humbled—so chastised, so afflicted by divine Providence, to consign his dead child to the everlasting pains of Hell; to daringly assume the judgment seat of God and pronounce damnation to the soul of a youth snatched suddenly from existence.

This country will never be a Paradise until the bigot and the fanatic are driven from it by the flaming sword of reason, justice and liberality.

## NEW SOCIETIES.

We learn from a communication in the last Universalist Watchman by Br. E. Vose of St Johnsbury, Vt. that a society of Universalists, respectable in point of numbers, has been recently gathered in the town of Fletcher in that state. The brethren have adopted a Constitution and are represented as very spirited in the cause of truth. God water them with the dew of his rich grace. It appears by the same communication that a Society, we suppose a new one, also exists in Fairfax, Vt. A Universalist Society was organized in Pittsford and Mendon, Monroe Co. N. Y. on the 13th ult. A Mr. Wright, who, until recently has been a Methodist minister, preaches to the brethren of this Society.

In Dunesbury and in Amsterdam N. Y. Universalist Societies have been formed of late.

## BLACK RIVER ASSOCIATION.

This body of Universalists met in Watertown N. Y. on the 15th ult. and continued in session two days—Br. P. Morse acted as Moderator, and Br. D. Skinner as Clerk. No business of great importance appears by the Minutes to have been transacted. Several lay Delegates and eight ministers were present, three of whom (Br. S. W. Fuller, D. Skinner and A. B. Grosh) preached five Sermons. The Circular is written by Br. P. Morse. The next meeting of this Association will take place in Champion, N. Y. on the 2d Wednesday and Thursday in June 1832.

## REV. MENZIES RAYNER.

We are gratified to learn that Rev. MENZIES RAYNER, of Hartford, Conn. has accepted the call of the First Universalist Society in Portland, to become their Pastor, and that he will commence his labors in the course of four or five weeks.

## MISSIONARIES.

The orthodox papers make a great racket, because the Governor of Georgia, in executing the laws of that State, has caused the Missionaries residing amongst the Cherokees to be arrested,—they having refused to comply with the requisitions of the Laws which prohibit the residence of white men amongst the Cherokees. These papers seem to think that Missionaries should be subject to no laws; and that the civil magistrate is guilty of a high misdemeanor if he compels them as well as other citizens to “obey the powers that be.”

## ORIGINAL COMMUNICATIONS.

[For the Christian Intelligencer.]

To B. B. M.

Much respected Brother.—I have carefully read your reply to an article of mine under the head of “DESULTORY THOUGHTS No. 1,” which appeared in this paper June 10th, and being sincerely desirous, if I have embraced erroneous opinions, to see my mistakes corrected, I am very sorry to find that I clothed the sentiments I there advanced, in such language as to be very materially misunderstood by you, especially, in the two main points to which you directed your reply. So, that should I admit the correctness of your general reasoning, I should still feel at liberty to maintain my opinions unaltered, as you have directed the main force of your arguments against sentiments I never thought of before, and which I am now unable to find expressed in my article to which you replied.

## 1. THE SPIRIT OF MY QUESTION.

You understand the main question I suggested to be this:—“Will the state of the disobedient, after death be as perfect and happy, as the state of those will be, after death who have here improved every opportunity to grow wiser and better?” It is certain that you have expressed what you conceive to be the spirit of my question, in very different language, from any that I used. And you infer, that, by maintaining the negative, of the question as I proposed it, I am contending for future endless misery! This is new to me. I was not aware of contending, in that article, for any misery at all, after death. Is there no difference between an inferior intellect and a miserable soul?—And is less happiness the same as positive misery? I will again express my question as well as I can. Will the person, who is endowed by God, with superior natural abilities, and favored with many opportunities of improvement, but who neglects and abuses them, and by drunkenness and debaucheries and the whole train of concomitant vices, debases his intellect—paralyses his noblest intellectual energies and causes his faculties to decay—till his lamp of life goes out in darkness, wake up in eternity with his mind as much improved—as far advanced in greatness, capacity, and power—as his will be who has lived a life of piety, and has made the best use, in comparison with others, of the opportunities for virtuous improvement with which he has been favored;—who has lived and died truly great, in consequence of his faithfulness and acquired virtues? This is the spirit of the question. And by maintaining the negative of the question, I did not mean to be understood as contending for misery after death in any shape whatever. I have not said in that article, whether I believed in future limited punishment or not. But I hold myself ready to declare and to defend my views on this point whenever called upon. I did declare, however, my firm conviction that all mankind will finally be saved from sin and misery, and I am surprised that you should infer that I believed in endless misery, and hence should represent me as endeavoring to support two directly contrary propositions at the same time! May I not be saved from sin and misery, and yet have a mind afterwards inferior to those, who may have better improved their time and opportunities in the probationary state? I do not believe that the minds of any will ever arrive at complete perfection. But I contend, that every mind of the human family is made capable of infinite progression. And that every mind in the immortal state starting from the point to which it will have arrived at resurrection, will continue to rise in an eternal resurrection—will continue to approximate towards the perfection of God, without a possibility of ever arriving at it *ad infinitum*. All I contend for is, that the misimprovement of the time and opportunities allotted to us here, will forever put us back in this onward march in greatness, glory, and happiness—that an opportunity of improvement, once squandered away, is lost forever.

But you think that the idea of active virtues, superior merits, and consequent future pre-eminence, supports the idea of boasting, which Paul excluded. Now I cannot see why the idea of present pre-eminence does not support this, as well as the idea of future pre-eminence. It will not be disputed that men do arrive at high

pre-eminence by their virtues; and yet it is not Godlike, it is not virtuous, for them to boast. Their boasting would degrade them. The Romans, whom Paul taught that boasting was excluded, and whom he cautioned to “boast not against the branches,” since they were raised to the enjoyment of pre-eminence privileges, from which “the branches,” or the Jews had been cut off through unbelief and wickedness, were raised to their pre-eminence station through faith and obedience. And yet he says to them, “boast not.” Because all they enjoyed was the gift of God. He taught them that the eternal or heavenly life, which they enjoyed through faith, was the gift of God, and not by the works of the law; so that boasting was excluded. And yet he declares to these same Romans, that God “will render unto every man according to his deeds, to them who by patient continuance in well doing, seek for glory, honor, and immortality; eternal life;” but to every opposite character indignation, and wrath, tribulation and anguish. Paul did not exclude boasting on the ground that none could ever arrive at future pre-eminence by exertion, but because the present pre-eminence, which he and his brethren enjoyed, they had attained through the favor of God.—And like Paul will every truly great man reason, and feel, however exalted or pre-eminence he may be. He will still consider himself as an unprofitable servant, and feel that he has only been doing his duty, and that still there is something more for him to do. But after all, Paul at his death expected, as he had fought the good fight and kept the faith, an incorruptible crown of Righteousness in eternity.

You seem to think, I have forgotten that it is God who worketh in great and good men both to do well and to do of his own good pleasure. I recollect it. But is it God who thus worketh in all bad men? I know not what you understand by the Apostle's expression, “work out your own salvation with fear and trembling: for it is God who worketh in you both to will and to do of his good pleasure.” He surely did not mean to teach the Philippians, that God so wrought in them, as to suspend their moral agency and accountability, so that they were no more accountable for their actions than an unintelligent machine,—than a watch, which being wound up by its maker, is impelled to run the length of its chain right or wrong, according to the correctness or imperfection of its mechanism. Because if this were the fact, they could not reproach themselves for their evil doings, but must attribute them all to their Maker. And yet it would seem, as if this is the light in which you view it; as you reckon sin and its consequences, amongst natural evils; such as children inherit from their parents, and, as all the unfortunate of earth are called to endure. And you seem to argue that, as these natural evils will work out for them a far more exceeding and an eternal weight of glory hereafter, so sin will finally prove a blessing and a benefit, instead of a loss to the transgressor—that, as the wretch, who has committed the most abominations on earth, has in consequence suffered more here, than the righteous person, he must enjoy more happiness hereafter, in order that the evil, *sin*, may prove a final benefit to him. I do not know but this doctrine is correct, still I cannot believe it, and I am doubtful of its moral tendency. It is, in effect saying to the sinner, “In the wise arrangement of Providence it is necessary for the general good, that you should sin as much as you do, and you will on the whole enjoy as much happiness, and finally be raised as high in intellectual glory as faithful Abraham, St Paul, Sir Isaac Newton, or any other great and good man, that ever has been, or ever will be.” I believe, that if any are less favored by God here, they will be more favored hereafter, and that those, who are least favored in this world, will be most favored in the future. So that God will be perfectly impartial in the distribution of his good gifts. But I do not infer from this, that they, who have enjoyed on earth pre-eminence abilities and advantages,—superior opportunities and privileges, and have neglected and abused these high privileges and advantages, and degraded themselves below the brutes, by their vicious indulgences, are to receive a double portion of favors afterwards so that they may become gainers by their vices. But I hold, that of them, to whom much is given, much is required, and that a privilege once abused and thrown away, is gone forever. Prove to me that all are equally virtuous in proportion to the abilities and advantages which they enjoy, and that all are equally sinful who labor under the same disabilities and disadvantages and I am done contending for future distinctions.

## 2. MY VIEWS OF IDENTITY.

You understand me as arguing that my mind must necessarily be in the same state, when it wakes up in eternity, that it will be when it falls asleep in death or else my identity will be destroyed. I am a little surprised at such an inference from what I said, coming from the pen of Br. B. B. M. I wish you carefully to examine my remarks on identity again and I believe you will find, that I did not so much as intimate that my mind must necessarily awake in identically the same state in which it will fall asleep, in order to preserve its identity. I contended that I must awake with the same mind exactly, though in a different state, as in the case, to which you alluded, of a person's going to sleep in a fit of drunkenness. When the drunkard awakes out of one of his drunken fits, he has

identically the same mind, that he had when he went to sleep, though in a different state, i. e. sober: and the same mind that he had before he got drunk, though in a different state, i. e. shattered and feeble, not raised to an equality with that of the greatest and best man on earth. Would my reasoning lead me to conclude that if a man should get dead drunk, and in that state should sleep the sleep of death, he would wake up in identically the same state in which he died, i. e. dead drunk? No. It would only lead me to conclude that he would wake up in eternity with identically the same mind that he had even before he got drunk and died, but degraded and enervated by his inebriation. You see then that you have misapprehended my views of identity materially.

I would gladly attend to some other things in your reply, to which I cannot now entirely assent, but my limits forbid me at present, and admonish me to draw this article to a close. I pray to Heaven that we may both of us have our minds stayed upon heavenly and divine things, that by our mutual exertions we may be enabled to aid each other in the onward march of intellect, and that we may soon come to the enjoyment of a mutual and correct faith on those points of opinion about which we now differ. I joyfully reciprocate all these sentiments of affection and goodwill which you have expressed and manifested towards me, and remain with respect and esteem your devoted Friend and Brother

G. C.

July 6, 1831.

We are happy to hear in this way from our friend “Aletheia.” We had indeed been assured from other sources, since the publication of the infamous revival bill alluded to below, that it has been printed and circulated in this country, as well as in England, by the orthodox to promote the cause of revival. It is not true that whom God wills to destroy he first makes mad!

[For the Christian Intelligencer.]

## “GREAT ASSIZE.”

Br. DREW,—Having observed in your paper of July 1, a notice of a play-bill purporting to be a representation of the scene that would be exhibited at the “day of Judgment,” when all the people that ever have existed or will live on the earth, will be assembled before the God of heaven, and be judged, and consigned, some to a place of endless anguish and despair, and others to endless happiness;—I thought it might be acceptable to you to receive some further light upon this subject;—and as some facts in regard to this thing are known to me, I hereby send them to you. You may dispose of them as you may see fit. As you might be assured, such a vile and abominable thing as this print is, would remain on the other side the waters long before it would be in use here, especially if it should be any thing that would tend to the production of modern revivals. This vile thing has been in this country for three or four years past; and it is probable, that our limitarians, thinking that it might subvert their cause, have published an edition of them, and they are scattered over the middle and western States. I saw a copy of it in 1829, purporting to have been copied from the London edition. One would think that it was a burlesque on hell to see the representation there given of the Devils taking persons as soon as they rise out of their graves and throwing them into a furnace, much, as one might suppose, like Nebuchadnezzar's, heated seven times hotter than it was wont to be. This print has been in free use among the limitarians in the middle States, at their revival meetings, and I have seen them exhibited for sale at the petty bookstores in some of our cities. As our western brethren have been rather more successful in the production of revivals than our northern brethren, perhaps this production being amongst them, will naturally account for it, and as limitarianism is on the wane in this State, perhaps it might be of advantage to them, either to obtain a few hundred copies of the American edition, or to strike off a second edition. If it will contribute any thing toward supporting their sinking wreck, they are welcome to use it, for they cannot save it, and drowning men will always catch at straws; and it will be but another evidence that they are sinking.—But as for this print, we think the author of it must have had a horribly wicked imagination, and that people who will use it in the promotion of their cause, must think it is on its last legs; and it has contributed more toward convincing me that the doctrine of total depravity may be true, so far as it relates to such persons, than any argument I ever heard. Such blasphemous things ought to be deprecated by every rational man; and every one who makes use of such means to subvert his cause, should be considered beneath contempt. Wretched indeed must be that cause, which its advocates have to support by such means, and its advocates cannot be a little depraved. Strange indeed it is, that people in this boasted land of light, should be so much blinded by their zeal, as to think of promoting their cause by such contemptible means. Do they suppose that the people of this country, if we except the ignorant, will be duped by such artifice? They may frighten a few ignorant people into their church by such means; but will drive more rational people from them, than all they may obtain by it. Such things will ruin their cause, and may God grant that such a mystery of iniquity may soon fall to the ground, and no more be known but on the pages of history, and would to heaven it could there be blotted out, for it will be a foul stain upon the history of the present age.

ALETHEIA.



[For the Christian Intelligencer.]

## OCCASIONAL REFLECTIONS.—NO. 1.

I have often reflected upon the very unpleasant and heart rending situation of Eli, the priest of God, when Samuel bore to him the message from the Lord relative to the awful distresses and miseries which were about to overwhelm him and his sons in wretchedness and death, and upon the composure, and resignation with which he met this afflictive dispensation of God's providence. How dark was every thing around him, and how inscrutable the works and conduct of his heavenly Father in all things relating to this event!

Eli himself had for a great number of years been a faithful servant of his God; nor as it respected his own conduct had he deviated from the path of moral rectitude. Ever regarding the commands of Him who reigns and rules in heaven, he was found faithful, and in consequence was blessed abundantly of God, his Father; but in a certain sense perhaps, we may conclude that Eli erred,—he had sons, who deviated far from the rules of moral rectitude, and sinned against Heaven as "with a cart rope"; practicing great abominations and iniquities, while (it is possible) the venerable old man did not properly instruct, reprove, and reprimand them.

It was the case, however, that the iniquities of Eli's sons were so great that God resolved to exterminate not only them, but their father, from this world; and Samuel was raised up to make known the fact to the good old Priest. He came to him in the hours of midnight darkness and laid before Eli the words of God—words composing the awful sentence of the utter destruction of himself and family.

What a trying moment was that, and under such circumstances whose heart would not have fainting and whose spirits would not have sunk with despondency! Who, let me ask, in this situation, would not have cried out in the bitterness of his soul, who is sufficient for these things?

But how was it with Eli? What were the words of his lips at this distressing moment? Did he murmur against God? or repine under such a huge load of woes and misfortunes? O no, but with unbounded confidence in his God, in his faithfulness and love, he gave free vent to the feelings of his heart, in the following words:—"It is the Lord, let him do what seemeth him good." Yea strong indeed was Eli's confidence in God. It was that which raised him above all fear, perplexity and suspense. He believed that the Judge of all the earth would do right; that he would not err; could not be disappointed; could not be influenced to do His children an injury since he is of one mind and one can turn Him; that he is merciful, slow to anger, and abundant in goodness, God whose mercy endureth forever and who is good unto all. Believing in such God as this, Eli feared not, he had nothing to fear—God being his friend and Father, he looked upon the chastisement but falling upon him, as well directed, and designed for his good.

With what propriety then did he exclaim—"It is the Lord let him do what seemeth him good." As if he had said, I have nothing to fear from God, he has always blessed me and caused his face to shine upon me, nor is he less kind now than heretofore.

Such was the sentiment expressed by David when in a "great strait." Said he, "Let me fall into the hands of the Lord; for very great are his mercies, but let me not fall into the hands of men." There was confidence in God. How few are there now in Christendom who would not rather fall into the hands of men, than into the hands of God? and how few are there who would feel to exclaim, were they in Eli's situation,—It is the Lord let Him do as seemeth Him good.

But why this lack of confidence in the Father of our spirits? Why do we shudder at the thought of Him and tremble, fearing ill? Ah, the reasons are obvious. The God of Christians is not that God who was Eli's, but he is a god—

"Partial, changeable, passionate, unjust, whose attributes are rage, revenge and lust."

False notions of God are entertained and hence that revolting of feeling,—that fear which hath tormented; and I wonder not that rational beings cannot confide unreservedly in that God, who they believe, will thrust myriads of souls into the yawning pit of eternal damnation.

Strange—passing strange, that intellect should ever have become so debased as to contend for such a gloomy—God defaming sentiment. How long will the pretended servants of God render mortals miserable by representing God as a being not worthy of confidence and trust? and how long will they thus deprive Him of the homage and praise of intelligent men?

May God grant that our views may be like Eli's, and our confidence in Him equally strong:—

"Then should the earth's old pillars shake,  
And all the wheels of Nature break,  
Our steadfast hearts shall fear no more  
Than solid rocks when billows roar."

THEODORET.

Sangerville, July 9th, 1831.

"Stay-at-homeativeness."—Died, at Killingworth, in her eighty-sixth year, Mrs. Isabella Gascoigne. Though the great North-road is not three miles distant, she never saw it in all her life. She was the youngest of a large family, and died in the same bed in which she was born. She was mother, grandmother and great grandmother, to a numerous progeny. Upwards of 100 years ago, Nathaniel Punshon gave the cottage to her mother for life.

In Pope's time, worth made the man—in our day, the tailor makes him. But the man often unmakes the tailor!

## THE CHRONICLE.

"And catch the manners living as they rise."

GARDINER, FRIDAY, JULY 22, 1831.

## 4th of July Celebration in Gardiner.

An account of the celebration in this town on the 4th inst. not having been handed to us for publication until just as our paper was going to press this week is the cause—and a sufficient one it is—for its not having before appeared in our paper. We have now barely room for a part of the toasts only. The account of the order of proceedings must be omitted. The following are the toasts:

1. *Fourth of July 1776*—When the voice of an injured, and indignant people, proclaimed the death of Tyranny. May it ever be held in grateful remembrance by all the sons of Liberty.
2. *Our Country*—The proud model of a free country: May she stand a monument of greatness and glory, till time shall be no longer.
3. *The President of the United States*.
4. *The Governor of the State of Maine*.
5. *The Heroes of the Revolution*, who labored for the salvation of liberty, and for want of ramparts, made bulwarks of their bodies, and instead of treasures, poured out their heart's blood for their country.
6. *The Union of the States*—Like the ancient ark of the covenant, may it be held in holy veneration, and all those who attempt to destroy or remove it, like the men of Ashdod, (the priests and worshippers of Dagon) be overthrown and smitten with empires.
7. *The Editors of Public Journals*—May they ever find a mill stone about their necks, when they attempt to inculcate any principles but true Republicanism.
8. *Agriculture, Commerce and Manufactures*—Equal and exact protection to each, which is the true Republican system.
9. *The Farmer, the Mechanic and Sailor*—The three pillars which support the proud fabric of our liberties, may they stand firm and unmoved, till the last trump shall shiver the world to atoms.
10. *The Army and Navy*—Organized by the wisdom of departed patriots, their achievements both by land and water, have called forth loud acclamations of praise from an enlightened Republic.
11. *The State of Maine*—Placed by nature in the front rank of the Union—may she by prudence, industry and common sense, maintain her honorable station.
12. *The Fair Sex*—Guardian angels of the nation, cultivators of the garden of liberty—may they so bend the twigs and weave the branches, that the tree shall form an insuperable bulwark against Tyranny.
13. *The day we celebrate*—Peace and good will to all those who celebrate it in the spirit of true Republicanism.

The following are some of the volunteers:—

By B. Shaw, Pres. of the day. *The day we celebrate*—May it ever be esteemed by freemen, and may we evince to the world that we can enjoy the privileges our forefathers fought for, and not abuse them. On the 4th day of July, 1776, they declared themselves free and independent; and may we ever retain the sentiment of the late Gov. Lincoln, that no man has a right to say to another, you shall do this or that; but that all men are free, and the only distinction that ought to be marked, is that made by man's conduct in life.

By T. Gilpatrick, Esq. 1st Vice Pres. *The late important events in Europe*—Movings of the spirit of freedom: may they prove to an oppressed people an earnest of a lasting and glorious inheritance.

By E. Waterhouse, Esq. 2d Vice Pres. *The Citizens of the United States*—May they all join heart and hand touching one thing, as did our forefathers in '76.

By L. H. Green, Chairman of Com. of Arrangements. *The survivors of the Revolution*—Relics of that glorious band who trod oppression into the dust; soon to be enrolled in the armies of heaven: may their last days be full of joy and peace.

By Rev. J. Peck, Chaplain. *The Kennebec River*—A working-man of the first order.

By Rev. W. A. Drew. *The working men and the draves*—Let those who do the heavy work make it.

By Rev. J. W. Hoskins, of Hampden. *The town of Gardiner*—Distinguished for its hospitality as for its prosperity.

By the Orator, A. Small. *United States*—Our fathers set up for themselves and prospered; may the present and rising generation duly appreciate the blessings derived from their patriotism and industry, when they reflect on the unfortunate Nations who have set up for themselves and failed.

By the Rev. of the Declaration, E. Davis. *National Revolution*—May they never be attempted except to oppose the ruling enemies of liberty, and the rights of man; when so attempted, may they never want for advocates, energy, ammunition or artillery.

By the Marshal, Geo. W. Batchelder, Esq. *The ball of Revolution*: which received its first impulse from the Spirit of '76—may it continue to roll steadily on, overcoming every obstacle, until it shall finally circumscribe the whole civilized world by its course.

By J. L. Fay, Assistant Marshal. *The working men of Gardiner*—May they ever be prepared to do their own work.

By Lieut. L. L. Macomber. *The departed working men of the Revolution*, who reared the temple of liberty. They rest from their labors and their works do follow them.

By Robert Williamson. *The farmers, mechanics and working men of Maine*—They are able to work, and must and will work for their rights and liberties.

By P. Sheldon. *The true spirit of Republican equality*—It seeks the desired level by elevating itself, not by degrading others.

By Geo. Byram. *The measures of the working men*—may they adopt such only, as shall secure to them those rights for which they contend.

By Dr. D. H. Mirick. *The American System*—Organized for the protection of working-men: may it prove good in practice as well as theory.

By E. T. Bridge, Esq. of Augusta. *The town of Gardiner*—Her elevated standing and unusual prosperity must be attributed in no small degree, to the enterprise, intelligence and respectability of her working-men.

The latest news from the European Continent, which will be found in extracts below, is cheering to the friends of Polish freedom. The advantageous position obtained by the Polish General in Chief was secured with great skill and promises the best results.

The King of the French has again dissolved the Chamber of Deputies and ordered new elections.

In a recent letter to the American Consul, he expresses great attachment to our institutions and mentions with much feeling his former residence in the United States. The kingdoms of England and France appear now both to have republican monarchs on the throne.

The late successive and drenching rains have completely saturated the earth, and occasioned considerable damage to the hay interest. Large and good crops, however, have on the whole been secured.

Our subscribers in West Waterville, complain that for a long time they have received their papers, if at all, with great irregularity. We can only assure them that they have been regularly mailed, with legible directions, for their office every week. There must be gross carelessness or intentional mischief in some postmaster on the way. It will not be long, we trust, before we shall ascertain where the detention is occasioned; and when ascertained we shall not fail to apply the remedy.

The procession which followed the remains of JAMES MONROE to the grave, is said to be the largest and most respectable ever known in New York. Mr. M. made us a good President, by his liberal and conciliatory course of policy towards the parties at home and nations abroad.

Ex-President Adams is to deliver an Eulogy on Mr. Monroe's death, in Boston.

## Latest from London.

The Brig Nereus arrived this afternoon from London, bringing dates to the evening of the 3d June. Messrs. Topliff loaned us the latest papers received by them.

*Boston Transcript of Saturday.*

CONTINUED SUCCESS OF THE POLES.

The London Star of the evening of the 3d June says: "The brave Polish Commander has completely out-maneuvred the Russians. While a Polish corps was amusing them at Minsk, Skrzynecki united all the corps on his left, crossed the Bug, and taking Ostrolenka by assault, has proceeded to Lomza, defeated the Russian Guards at Tychosin, and in fact occupied the whole country between the Bug and Narew."

Accounts from Warsaw to the 25th, left Diebitsch at Qocolow, apparently in route for Ostrolenka or for Bielsk or Bialystock, with no resource but to throw himself on the protection of Prussia, as Dwernicki threw himself on the protection of the Austrians. He has, however, to cross the Bug and Narew, with Polish corps on every side of him.

By this masterly movement, the Polish General has placed himself in contact with the Samogitians, Lithuanians, and other revolted districts, by whose population his army will be indefinitely augmented; so as to leave to Diebitsch no prospect of escape, but within the Prussian frontier. The foreign journals assert he will endeavor to reach Thorne, in Prussia; but we expect he will seek to cross the Rossoka, and avail himself of the shelter of its vast forests.

The march of Skrzynecki is without parallel in modern warfare. From Warsaw to Ostrolenka, was a flank march of 80 miles; thence to Lomza another 30; and to Tychosin 20 more—the last 50 being in the rear of the Russian grand army. The Poles seemed also to have gained advantages in a repulse of the Russians at Minsk; and this, with the new position of Skrzynecki, no doubt forced Diebitsch to retreat to Zoccolow, near the lower Bug.

The ranks of the Warsawians have also been recruited by volunteers from Prussian and Austrian Poland; and the whole campaign resembles a war of chivalry, in which the enlightened enterprise of Europe is directed individually, against the further encroachments of the barbarous Muscovites, Tartars and Siberians.

We have just learnt (says the London Globe, under date June 2, three o'clock, P. M.) that a report is general in the city of a Russian defeat by the Poles, and that the Imperial Guards had been cut to pieces. It is said to rest on letters from Berlin. It is certainly very prevalent.

The Morning Star of the 3d says, that the above report probably alludes to the overthrow of the Guards at Tychosin, who were taken by surprise.

A private letter from Warsaw, dated 18th, says:—Since last Thursday the two armies are in full movement. Gen. Diebitsch has made a manœuvre with the principal part of his army, in the direction of the Bug and Narew, with a manifest intention to get into the warwodie of Plock, to gain the Prussian frontiers. The motive of this change of position is not difficult to be understood, as the Russian General finds it difficult to receive his convoys from Russian Poland, and he now wants to gain the Prussian frontiers, to be in communication with Thorne, where he has a considerable magazine of provisions and ammunition waiting for his approach.

Gen. Skrzynecki has also made a flank movement; on Friday morning his head quarters were at Milosna, and in the afternoon at Jablonna, and on Saturday at Siemrock; his main army was in the direction of Pultusk; 300 Polish officers have received orders to proceed to Lithuania, to organize the insurrection there. We have this moment a report, that in the environs of Ostrolenka the Imperial Russian Guard have experienced a new check. General Uminski commands in that quarter.

The *Messenger de Pologne* a Warsaw paper, of the 21st May, announces that Gen. Skrzynecki had taken Ostrolenka on the 18th, where he obtained a large sum of money, the baggage of the enemy, and 1700 prisoners. The object of Skrzynecki in advancing to Ostrolenka, is supposed to have been to get between the Russians and their supplies.

Have papers to the evening of the 30th May, have been received at New York by the *Journal of Commerce*.

The King of the French was to take another tour early in June, through the Eastern part of his dominions. He was to proceed to Valenciennes, and thence to Strasbourg, after visiting the intermediate frontier.

A private letter from Lisbon of the 14th May says, "The Duke de Cadaval has already appointed a Commission to ascertain the losses sustained by subjects of the United States from the blockade of Terceira. Don Miguel is very much alarmed at the American corsairs, and we are astonished that the Regency of Terceira has not issued letters of marque against him, which would have ruined him. Paper money has fallen 38 per cent; that is to say, 10 per cent within a very short time."

*Interesting Scene*.—The New York Courier and Enquirer of July 1st gives the following statement of a recent occurrence in that city.

A few days since, a young tradesman, a native of Ireland, but long a resident in this city, in passing along a wharf at which a ship from one of the ports of Ireland was about to be made fast, stopped as is usual with persons from a foreign country to observe whether any face which had been familiar to their eye in earlier years, might not present itself. In the bustle of at-

tempting to get quickly on shore, one of the passengers fell into the dock and instantly sunk under the vessel;—without a moment hesitation the young man before alluded to, who had remained to gratify his curiosity, plunged into the deep after the drowning man, and with considerable difficulty succeeded in bringing him safe to land. The deliverer very naturally felt anxious to see his prize restored to perfect life, and with this view remained to tender his assistance without going away to change or even dry his apparel. A few moments after some simple remedies had been applied, the rescued man slowly opened his eyes and murmured, "God bless you, God bless you, it would be too soon to die far, far away from home." The voice, and the awakening countenance of the newly arrived young man, filled the other with an intensity of eagerness visible to all around;—he asked the place of birth and name of his patient; both questions were soon answered satisfactorily enough to prove that the rescued, and the rescuer were brothers! It is needless to attempt to relate the sequel,—in an instant they were interlocked in a close embrace and a thousand questions and congratulations were made on each side, before one could be answered. Finally the brothers retired amidst the congratulation and the wonder of all who observed the singular scene.

*Fayetteville*.—The editors of the North Carolina Journal, who have been enabled by the assistance of friends to resume the publication of their paper, say—

We thank Providence, that although the flames have devoured our substance, we have been enabled to snatch from their fury some choice lessons of experience at once delightful and improving. We again perceive in its full force the beautiful truth that all mankind are brothers—that there is a pervading sympathy throughout the species, by which the sufferings of each are felt by all, and that this sympathy ever prompts to relief. In days of comparative ease and prosperity, like children we wrangle and strive for the honors and possessions of this world, and really suffer malignant passions to usurp for a time the dominion of our hearts. We talk of North and South, and this and that portion of the Globe, and speak as if the limits of a State were the terminus beyond which the kindly affections of the heart could never pass. But let adversity come—let real affliction light upon any inhabitant of this wide earth, and all distinctions are at once annihilated. The claim of brotherhood is at once felt and recognized, and its catholic spirit spurs all knowledge of the artificial limits of states and empires, and the north, the south, the east and the west, all render up their treasures for his relief.

As we pass along the streets of our once beautiful, but now ruinous village, the eye is occasionally cheered and the mind relieved from its melancholy musings, by the appearance of the busy workmen, and the usual preparations for building. Already the enterprise and perseverance of our fellow citizens, is manifested, in the removal of some houses, the erection of others, and the gathering of materials for more. Each day we have the gratifying assurance that our townsmen do not despair.

We state it as a circumstance which is highly creditable to the Howard Insurance Company at New York, and the Marine Insurance Company of Charleston, S. C. that immediately on the receipt of the information of the burning of Fayetteville, that they promptly gave directions to their agents here, for the adjustment of all claims on them for insurance.

*A Victim*.—A well-dressed "Victimizer," whose general apparel a pair of very indifferent shoes disgraced, walked into a bootmaker's shop in the city, and asked for a particularly neat pair of Wellingtons. He was rather a fastidious customer, but the master of the shop at last fitted him with great exactness. "What's the price?" said he, stamping with his right foot to fasten himself in the new purchase. Before an answer could be given, in darted a stranger to the shop, struck the booted customer a violent blow in the face, knocked him flat, and then ran off. The insulted person leaped up, with the blood steaming from his nose, and crying out, "where is the villain who assaulted me?" ran out at full speed to catch the aggressor. "I wonder," said the owner of the shop, "will the gentleman catch that ere rascal wot struck him so sharp. I am afraid the boots will cramp him; I thought they was too tight, and it's a pity if the fellow escapes." "Catch him!" said the shopman, looking at the old pair of mudplungers which the "victimizer" left behind, "I'll be blest if they 'ant both in it fast enough." "What!" said the master, "do you mean to say that the gentleman with the bloody nose won't come back?" "To be sure I do," answered the shopman. "What would he come back for? Hasn't he got a good pair of boots for his bloody nose?"

London paper.

*Suicide*.—Last Saturday night about 11 o'clock, a young man named John T. Robinson, a bookbinder by trade, shot himself in the heart with a small pocket pistol. It is said he was about 27 years of age, served his time with Hilliard, Gray & Co., has since carried on business at Portland, and his failure of success is supposed to be the moving cause to the rash act. He was alone at the time, in a room of the Mansion House Hotel in Milk-street, where he had resided since the 28th ult. On the report of the pistol being heard, persons went into the room, but he spoke not a word, and expired in about five minutes. Several letters writ-

ten by him were found addressed to persons in Maine, which have been forwarded to them.—*Boston paper*.

A daughter of Judge Adams, and Miss Shriner, were killed by lightning, on the 6th of July, in Huntington, (Pa.)

A young lady died in a ball room in Monkwearmouth. Verdict of the company—Death from excessive lacing.

## APPOINTMENTS.

The Editor expects to preach next Sunday at East Livermore; on Sunday the 31st in Waterville, and the first Sunday in August in Bowdoinham.

Br. George Bates will preach in Wiscasset on the 2d Sunday, and in Waldoboro' on the 3d Sunday in each month through the present season.

Rev. James Hall will deliver a course of Lectures in the South Meeting House in Bath, commencing on Sunday next.

Br. D. Forbes has an appointment to preach the first Sunday in August, at Lewiston Falls.

## MARRIED.

In Belfast, Mr. Thomas C. Chick, of Bangor, to Miss Harriet Colburn.

In Guilford, Mr. Edward D. Storgis, of Noddigewick, to Miss Eliza D. daughter of Jos. Kelsey, Esq.

In Bath, Mr. Peleg T. Hodgkins to Miss Eliza Thornton.

In Boothbay, Mr. Samuel Lunt, of Clinton, to Miss Rosanna M. Reed.

In South Berwick, Mr. Elijah B. Stackpole, of Buxton, to Miss Nancy, daughter of Samuel Wentworth, Esq.

In Winslow, Harvey Evans, Esq. of Waterville, to Miss Caroline Moore.

## DIED.

In this town, on the 10th inst. Caroline, daughter of Frederick Allen, Esq. aged 5 months.

On Monday last, Mr. Luke Tyler, aged 25.

In Boston, suddenly, Hon. Thomas Welsh, Counselor at Law.

In Alfred, Mr. Asahel Bigelow, aged 61, belonging to the Society of Shakers, formerly a merchant in Boston.

In Bangor, 12th inst. Joseph Norris, Esq. of Monmouth, aged 57.

In Waterville, on Friday last, Mrs. Lydia, wife of Nathaniel Gilman, Esq. aged 48.

In Boothbay, John M. McFarland, Esq. aged 64.

In Bath, Mrs. Deborah, wife of Capt. Frederick Beth, aged 39.

In Topsham, Mrs. Margaret Patten, aged 84.

## MARINE JOURNAL.

PORT OF GARDINER.

Thursday, July 14.—Arrived, sloop Liberty, Perry, Sandwich.

Sailed, sch's Elizabeth, Waitt, Boston; North Carolina, Maston, New Bedford; Five Brothers, Whittier, Fall River; sloop Alexander, Bennett, New Bedford.

Friday, July 15.—Arrived, sloop St. Marys, Chubbuck, New Bedford.

Sailed, sch's Wm. Barker, Marston, Boston; sloop Henrietta, Perry, New Bedford; Anna & Eliza, Phinney, Sandwich.

Saturday, July 16.—Sailed, sch's Reaper, Bessey, Wachuset; sloop Amelia, Perry, Sandwich.

Sunday, July 17.—Sailed, sch's Catherine, Blanchard, Boston; sloop Liberty, Perry, Sandwich; Com. Perry, Perry, New Bedford.

Monday, July 18.—Arrived, sch's Worremontagus, Waitt, Boston, Superior, Barlow, Newport; Columbus, Baylon, Newport; Leo, Rogers, Dennis; sloop Dolphin, Thomas, New Haven; Eunice, Perry, Newport; Nancy Harvey, Phinney, Norridge; Delight, Phinney, Plymouth.

Sailed, sch's Albion, Battles, Plymouth; Lydia & Mary, Gove, Boston.

Tuesday, July 19.—Arrived, sch's Hope, Collins, New York; Lucy, Barker, Dennis.

Sailed, sch's Don-Quixote, Caldwell, Ipswich; Moby, Bowditch, Boston.

Wednesday, July 20.—Arrived, sch's Palestine, Trask, Boston; Louisa, Kittfield, Manchester; Thre Sisters, Philbrook, Salem; Liberty, Blanchard, New Bedford.

Sailed, the new sch's Napoleon, Jewett, Providence.

## LOST.

SOMEWHERE between Hallowell and Gardiner villages, about one month ago, a BLACK LACE VIEL with a deep border and small figure in the centre. Whoever may have found the same, shall be satisfactorily rewarded upon leaving it at P. Sheldon's Bookstore.

Gardiner, July 18, 1831.

KENNEBEC CO.—To the Heirs at Law and all others interested in the Estate of JAMES LAPLAIN, late of Pittston, in said county, deceased, intestate, GREETING.

WHEREAS Robert Laplain, Administrator of the estate of said deceased, will settle an account of his administration upon the estate of said deceased, and also his account as creditor against said estate, at a Court of Probate to be held at Augusta, in and for said county, on the second Monday of August next. You are hereby notified to appear at said Court, and show cause, if any you have, why said account, as exhibited, should not be allowed, and said allowance, as prayed for, should not be granted. Given under my hand at Augusta, this 12th day of July, A. D. 1831.

H. W. FULLER, Judge.

## SCHOOL.

THE subscriber proposes to open a school in Gardiner village, on Monday the 18th inst. Instruction will be given in the following branches viz.

Reading, Writing, English Grammar, Arithmetic, Geography, History, and Composition at \$3 per term. Book-keeping by Double and Single Entry. The Rudiments of the Latin and French Language at \$4 per term.

Linear, Isometrical and Perspective drawing, Botany and the general principles of Natural History at \$4 per term. E. HOLMES.

Gardiner, July 12th, 1831.

## LIST OF LETTERS.

Remaining in the Post Office Gardiner, Me. June 30, 1831.

John Boulton,	John Moore 2d,
Nicholas Booker,	Alonso S. Mason,
Charles Bennett,	John Morgan,
John Bran,	Franklin Muzzy,
George Bran,	Lucinda Mitchell,
Albert Barrows,	David McDonald,
Watson Baker,	David Neal,
Melvin O. Bradford,	Thomas Nelson,
Peter Clark,	Judith Noble,
Phineas Crandall,	Jeremiah Pote,
Lucy Decker,	Zilphia Pierce,
James Dickman,	Seth Phipps Jr.
Elizabeth Dawes,	John Rully,
Wm. A. Drew,	Jona. Stevens Jr.
Phile Fitch,	Parker Sheldon, 2,
Isaac Farrar, 3,	Sheldon & Dickman,
Hannah Goodwin,	Wm. Sterrett,
Ebenezer Goodwin,	George W. Snow,
Samuel Hinkley,	Robert Trenchard,
Rhoda Hooker,	Abijah Usher Jr.,
Wm. Jones,	Perry W. Whitcomb, 2,
D. L. Millikin,	Calvin Wing,
Andrew Morse Jr. 2,	John Woodcock,
July 1, 1831.	SETH GAY, P. M.

## COPARTNERSHIP NOTICE.

THE copartnership heretofore existing under the firm of FARRELL & JEWETT was dissolved by mutual consent the first of July.

CHARLES FARRELL, THOMAS G. JEWETT.

N. B. The business of the store



## POETRY.

## TO THE NIGHTINGALE.

(For the Christian Intelligencer.)  
Sweet Philomel, that sing'st at eve,  
Amid yon fragrant bowers;  
For thee, I would a garland weave,  
Of never fading flowers.  
Thy plaintive lay, ah, who shall hear,  
Or who thy strains admire?  
Sweet bird, my lone, attentive ear,  
Shall list, and never tire.  
Thy tender tale, of melting woe,  
Accords with my distress;  
And, as thy strains melodiously flow,  
They make my sorrows less.  
But tell me, sweetest Songstress, tell  
In thy own plaintive tone,  
What woe, in mournful cadence swell  
Thy melancholy song?  
Say, dost thou mourn thy summer mate,  
On wings incessant flown?  
Art thou left lone and desolate,  
O'er thy sad lot to mourn?  
If this be all, Oh cease that strain,  
Let Sorrow rest awhile;  
For when soft Spring returns again,  
She'll bring thee—Friendship's smile.  
But ah! what Spring, in its return,  
Can bring back life and bloom;  
And bid the ashes in yon urn,  
Their former life resume?  
I loved, alas, too deeply loved  
Those lips' melodious tone;  
Which like the harp by zephyrs moved,  
Breathed melody alone.  
I felt, perhaps, too much delight,  
In gazing on that eye,  
Which once, shone in the unquenched light  
Of mirth and gaiety.  
Long shall I feel as first I felt  
The desolating blow;  
Perchance in tender mercy dealt,  
That laid Maria low.  
Now hushed that tone and closed that eye,  
And motionless that form—  
"Oh! 'tis a fearful thing to die!"  
And feed the greedy worm.  
But still more beautiful she seemed  
In Death's last cold embrace;  
Than when the flush of beauty beamed  
Upon her radiant face.  
Sweet bird; thy sorrows soon will sleep  
In cold Oblivion's stream;  
But mine will faithful memory keep  
Fresh through life's fevered dream.  
EUDOSIA.

## MISCELLANY.

From the Christian Register.

## WESTERN PULPIT ELOQUENCE.

Under this title the Christian Advocate copies an article from the Illinois Magazine, a part of which we give below. The writer remarks that in the autumn of 1827, as he was journeying towards the interior of the State of Ohio, he arrived one evening at a little town in the county of F——, in what is called the "Virginia Military District." While resting there for a few days he learnt that a quarterly meeting was to be held, which was bringing together crowds of people. "With all my prejudices against quarterly meetings," says he, "I fell in with the throng, and went to the court-house; that being the only suitable place for holding large meetings in the town." After describing a young man, whose violence soon "exhausted" him, the narrative thus proceeds:—  
He was followed by an old man, dressed in hawse woolsey. He was tall and thin; his head was whitened by the frost of years. His countenance was one that men love to look upon. There was nothing remarkable or peculiar in his features. His forehead was high, and a little projecting; his eyes small, and somewhat sunken; nose thin, and a little aquiline; and chin rather long. But he had an expression of countenance that is not readily forgotten. His image is hung up in the chamber of my memory, to be contemplated and admired. As he rose, every eye was riveted on him; and such was the silence of the large assembly, that the softest whisper might have been heard. My interest was excited at his first appearance; but when he spoke, I felt that I was in the presence of no ordinary man. His voice was rather weak; but its intonations were soft, sweet, and touching. It is what we readily conceive as perfection in utterance, though it may not be so easy to describe it. His gestures were few and unstudied. In fine, there was, in his whole manner, an indescribable charm, which I have not before witnessed.

He read the parable of the prodigal son; and when he came to these words, "And when he saw him afar off, he ran and fell upon his neck and kissed him," he stopped. "This," said he, "is my text." I had heard it preached on a hundred times. I thought I could preach a decent sermon on it myself. But even his manner of reading it told me he had discovered something in this passage of Scripture that was new to me. He proceeded to illustrate the love which our heavenly Father bears to his disobedient children, by the affection manifested by parents towards their offspring, in all circumstances, even when disobedient and unnatural in their conduct; and the joy they experience when they return to their duty. I felt that I had never heard the subject handled in so interesting and feeling a manner; and my reflections, involuntarily, took a retrospect of my early life; and I taxed my memory for an unkind look, word, or action towards the dear authors of my being. I felt an assurance that those around me were similarly employed. There was a peculiar solemnity pervading the whole audience. Some eyes began to moisten; I felt my own do likewise.

"But," says the preacher, "I will tell you a story. In the year 1811, I was stationed on the Mad River circuit. You know, my friends," said he, "there are extensive prairies in that part of the state. In places, there are no dwellings within miles of each other; and animals of prey are often seen there. One evening, late in autumn, a few of the neighbors were assembled around me, in one of those solitary dwellings, and we had got well engaged in the worship of God, when it was announced that the child of a widow was lost in the prairie. It was cold; the wind blew; and some rain was falling. The poor woman was in agony, and our meeting was broken up. All prepared to go in search of the lost child. The company understood the business better than I did, for they had been bred in those extensive barrens; and occurrences like the present are, probably, not unfrequent among them. They equipped themselves with lanterns and torches, for it was quite dark; and tin horns, to give signals to different parts of the company, when they should become widely separated. For my part, I thought duty required that I should take charge of the miserable woman. She was nearly frantic; and as time permitted her to view her widowed and childless condition, and the circumstances of the probable death of her child, her misery seemed to double upon her. She took my arm; the company divided into parties; and taking different directions, we commenced the search. The understanding was, that when the child should be found, a certain wind of the horn should be made, and that all who should hear it should repeat the signal.—In this way all the company would receive the information.

"The prospect of finding a lost child in those extensive prairies, would, at any time, be sufficiently discouraging. The difficulty must be greatly increased by a dark and rainy night. We cravened many a mile, and to a late hour. At length we became satisfied that further search would be unavailing; and all but the mother determined to return home. It was an idea she could not, for a moment, endure. She would hear of nothing, but further search. Her strength, at last, began to fail her, and I prevailed on her to return to her abode. As she turned her face from further search, and gave up her child as lost, her misery was almost too great for endurance. 'My child,' said she, 'has been devoured by a wild beast; his little limbs have been torn asunder; and his blood been drunk by the hideous monster,' and the idea was agony. As she clung to my arm, it seemed as if her heart-strings would break. At times, I had almost to support her in my arms, to prevent her falling to the earth.

"As we proceeded on our way back, I thought I heard, at a great distance, the sound of a horn. We stopped, and listened; it was repeated. It was the concerted signal. The child was found.—And what," said the preacher, "were the feelings of the mother!—'My child was dead, and is alive again; he was lost, and is found.'"

It was too much. The whole assembly burst into an involuntary gush of tears. Some sobbed outright; and others attempted, in vain, to conceal their emotions.

"Such," said the preacher, "are the feelings of your heavenly Father, when he sees his disobedient and wandering children returning unto him, when even afar off."

I have given an abstract of a sermon of forty minutes. My readers may form some idea of what the preacher said; but to feel such a sermon, in all its power, it must be heard. I retired from the house, with feelings that do not readily find utterance. After I had, in some measure, recovered myself, I made inquiry, in regard to this extraordinary man. I was told he was called "old father C——." No one seemed to know that he possessed uncommon powers. He has spent his days in preaching, and doing good, in the barrens and woods of Ohio, among a plain, uneducated race of men, who had never imagined that "old father C——" was any thing more than "a very good preacher." I heard him preach the two succeeding days, and with a still more exalted idea of his oratorical powers. He was uneducated; his language was quite inaccurate; yet his acquaintance with books seemed to be considerable. He discovered an intimate acquaintance with a few of the British poets, especially Cowper and Young; and embellished his discourses with the most happy quotations from them. In fine, I have come to the conclusion, that the British Spy only dreamed of a pulpit orator; that it was left to me to behold one.

This humble, unpretending man will probably die as he has lived, unknown beyond the immediate circle of his usefulness; assisted by education, he might have enlightened and astonished the world, and wondering senates hung upon his tongue.

Witchcraft.—Yesterday a large colored woman presented herself at the Police Office, to demand a warrant against an old dame of the same hue, for having performed sundry diabolical incantations so as to poison various parts of the complainant's person.

"Look here Squire," said she, "see my fingers ain't burned off, and here," said she, "Mr. Justice, I'll just show you my knee."

The magistrate however, begged to be excused from making the examination.—On being asked what was the inducement for hatred towards her—was it jealousy? "Jealousy," replied she, "Oh no, I'll have no jealousy of me—No, no, I had my two lawful husbands."

The complainant went on to state, that the evil was inflicted by shaking a certain white powder, composed of the heart of a black snake that had bitten himself to death and the head of an adder, burnt and reduced to a powder, in the direction towards which the person disliked was about to walk.

The magistrates were obliged to dismiss the complainant, not being able to contend with persons possessed of such wonder working spells.—N. Y. Cour.

To the Reverend Clergy of the U. S. Wednesday, the 22d day of February, 1832, will compile ONE HUNDRED YEARS since GEORGE WASHINGTON was born.

Impressed with feelings of gratitude to ALMIGHTY GOD for the blessings conferred upon us by the birth of Washington, whom he raised up to be the deliverer and guide to our nation, I take the liberty of addressing you on the subject, and of suggesting to your consideration the following propositions, viz: that the religious services of the Sunday previous, (Feb. 19th,) be devoted throughout "our whole country" to a review of the Life and Character of WASHINGTON in connection with the wonderful displays of God's Providence towards this country.

As this National Occasion would unite all sects and parties in one common sentiment of gratitude to God, it may be hoped and even anticipated that its influences may have a beneficial effect upon this numerous people for a century to come.

I am, with respect, yours, &c.  
Boston, May, 1831. A LAYMAN.

A painful scene was exhibited in our village on Saturday. A colored woman, remarkably likely, about twenty-two years old who had been here for some time and behaved very well, was arrested as a slave. The proof was sufficient and she was taken off, the semblance of sorrow and despair. Universal sympathy seemed to be felt for her fate. Her master, a Presbyterian clergyman from Richmond, it was said felt some apprehensions lest there should be an attempt to rescue her. Much as public feeling was excited we do not apprehend there was the remotest danger. It is the law of the land, and obedience to the law is here regarded the first duty of a good citizen. Some talk of buying her freedom prevailed, but it was said that the owner asked 5 or 600 dollars, which, of course, might be received as a refusal to sell. While the Richmond clergyman exercises his right to reclaim his slave, we shall exercise ours as the conductor of a free press by saying—that we hope he may be merciful and pray that he may obtain from him whose law if we read it a right prescribes, to "Do as ye would have others do unto you."—Westchester Village Recorder.

An item for Ornithologists.—A short time ago, (says the New Philadelphia Chronicle, of May 20th,) it was observed that a large number of those birds, commonly called chimney swallows, were beginning to convene on a farm, near Painsville, Ohio. They formed themselves into regular lines, took a circuitous flight round a large sycamore and entered its trunk by its hole at the top. Several persons resolved to ascertain the number of swallows thus concealed, and for that purpose closed up the place of entrance, and cut an opening at the bottom of the tree. On viewing the cavity inside, it was found that the swallows had fixed themselves in layers of six or seven deep, packed regularly on each other round the whole extent of the hollow. Marshals were appointed to take the census of this feathered community, who counted 3690, when owing to the interference of some volunteer assistants, an irregularity in counting took place, and the remainder of the swallows, which were supposed to have been more than equal in number to those taken down, were suffered to escape without enumeration.

Composition for preserving Farmer's Utensils.—With three fourths of a pound of rosin in an iron kettle, melt three gallons of train oil, and three or four rolls of brimstone; when they are melted and become thin, add as much Spanish brown or any other color you choose, ground up with oil in the usual way, as will give the color you desire. Then lay on a thin coat with a brush, and when dry lay on another. This will preserve harrows, carts, wagons, yokes, gate posts, weather boards, shingles, &c. &c. many years from the effects of the weather. It will also prevent the rain from injuring brick walls.

A boy, about 12 years of age, who states that his name is Freeman Yorke, was found on Sunday last in a small leaky boat, a few miles below the Light House in Boston harbor. He informed the persons who picked him up, that he sailed from Fairfield, Me. alone, for this city, on the 27th ult. to obtain a situation on board some ship! The boat in which he embarked was one that he picked up adrift last winter after a storm, and he considered it his own property.—Boston Gazette.

## WHITE MARBLE GRAVE-STONES.

A few pairs of superior white Marble Grave-Stones from the quarries at Dover, New York, are for sale and may be seen near the Bank in this village. The stones will be finished in any manner that may be desired, and such inscriptions put upon them, by an experienced workman, as any purchaser may wish. These are the first white marble stones ever offered for sale here and those persons who wish to place at the graves of their friends, the most appropriate and durable stones, are invited to embrace this opportunity. The stones are a consignment from an extensive establishment and will be sold cheap. Apply to P. SHELTON.

Gardiner, May 10, 1831. 19.

## NOTICE.

THE subscriber hereby gives notice that he has taken the Fulfilling Mill and Carding Machine in Unity owned by Col. James Conner, of Gardiner, formerly occupied by Mr. Morse, and intends to carry on the business of CARDING WOOL and DRESSING CLOTH in its various branches and is ready to accommodate all those who may be pleased to favor him with their custom in the above business. His terms will be as liberal as at any Mills in the vicinity; and all favors gratefully acknowledged.

Washings constantly for sale. Cash paid for Wool and Washings at the Mill. JAS. S. CRAIG. Unity, May 5, 1831. 3m

PRINTING  
Of all kinds executed with neatness at this Office.

PROPOSALS  
For publishing in Gardiner, Maine,  
THE  
MAINE FARMERS' AND MECHANICS' JOURNAL.

TO BE EDITED BY EZEKIEL HOLMES.  
THIS paper will be published once a week on a super-royal sheet, with a new and elegant type, and be devoted to the dissemination of useful practical knowledge among the Farmers and Mechanics, together with such matter as may be considered of general interest to them. We do not deem it necessary to apologize for this attempt to add another to the journals of the day—we believe such a publication not only much needed, but absolutely called for by the productive classes—the actual bona fide working people at large—a class, to which we feel a pride in saying we belong, and to whose welfare we shall be devoted so long as health and life continue. It is not our object to set ourselves up as teachers or dictators to our brethren, but we wish to make our journal a medium of friendly intercourse, and thereby a source of mutual instruction. In our intercourse with our brother Farmers and Mechanics, we have received much valuable information from individuals, who have had different opportunities for observation, and have traced up experience in their various pursuits and occupations, and we have felt regret that the positive testimony of this kind, valuable as being the testimony of practical men—men, who oftentimes have had no motive theory to bias their judgments, and no false hypotheses to lead them from truth, should die and be buried with the possessors. It is a useless objection, which many make, that they know but little. This little, when thrown into the common stock, would serve to swell the mass of knowledge and information, and possibly become of immense value to all. We should remember that

"Grains of sand the mountains make;" and that the several sciences are made up of simple facts, the fragments, as it were, of observation, collected and saved by little and little, through the long process of ages. There are great secrets, but few such secrets in the United States, and none in Maine; and cannot Maine support one such work? Are not her mechanics as inquisitive and ingenious, and her farmers as enterprising and as observing as those of other States? If the list of patents, granted at the Patent Office afford any criterion of the one, or the produce and gradual improvement of farms are any test of the other, she is not far behind her sister States in point of talent, ingenuity and desire for improvement. These things need to be fostered and encouraged, and by whom can this be done better, than by each other? To effect this, nothing more is wanted than a more intimate acquaintance with each other's views and opinions, and this acquaintance cannot be better cultivated than by a free and frank communication of each other's sentiments, through the medium of the press. Besides the utility and pleasure which would flow from such an intercourse, there is another consideration of almost infinite importance to ourselves as free and independent citizens. Whatever may be the opinion of the purse-proud and the haughty it is a serious and a solemn fact, that the destinies of the nation depend upon the farmers and mechanics which belong to it. Upon their virtue and knowledge depends the continuance of the Union, and the salvation of the Republic. Composing as they do the great mass of the community,—standing as they do on the middle ground, between the aristocracy on the one hand, and the low and ignorant on the other, of how much importance is it that they should be enlightened, and that there should be a firm union and a thorough understanding among them. Their interests are one, for they are by nature as indissolubly connected, and as necessary to each other's existence as the head and heart of man. Of how much importance is it then that they should strive to enlighten each other. Knowledge is power, and every new fact must add to the common strength and draw the bonds of union, and the ties of affection, stronger and stronger. Thus enlightened, and thus united, they will form a bulwark to the nation, which the factious and aspiring demagogue will not dare to assault,—a phalanx which nothing but the Eternal's arm can destroy.

The Journal will take no side in the ephemeral party politics of the day. Our only desire being to promote "the greatest good of the greatest number."

The TERMS of the Journal will be \$2.00 per annum, if paid within the year, or \$2.50 if not paid until the expiration of the year—a discount of 10 per cent will be made to those who pay in advance.

Gentlemen holding subscription papers are requested to return them to the subscribers, at Gardiner, previous to the 1st of August next. The publication will commence on the 1st of August, provided a sufficient number of subscribers are obtained to warrant the undertaking. SHELTON & DICKMAN.

Gardiner, June 6, 1831.

## REACTION WHEEL.—AGAIN!

THE public attention is solicited to the following notice of Turner's Reaction Wheel, extracted from the May Number of the "Journal of the Franklin Institute," edited by Dr. THOMAS P. JONES, late superintendent of the Patent Office. Dr. Jones' opinion upon the subject of patents will be deemed conclusive by all.

"26. For an improvement in the Reaction Wheel; John Turner, Augusta, Kennebec county, Maine, January 13.

"This patent is taken for an arrangement which is essentially the same with that claimed by Calvin Wing, the specification of whose patent was given in our February number, page 86. In the present specification the whole is imperfectly described; the part which Mr. Wing calls the lighter is here mentioned, and we are told that 'this mode of relieving the wheel from the weight of the incumbent column of water, is what is specially claimed as my invention.'"

June 22. 25.

## PEASE'S SMUT MACHINE.

THE subscriber having been constituted sole agent for the State of Maine, for the sale of DAN PEASE'S PATENT SMUT MACHINE, and the right of using the same; hereby offers for sale rights for using the said Machine, for counties, towns or single machines, on liberal terms. These Machines having been in use many years and received the entire approbation of all who have ever used them, need no other recommendation than the universal approbation which they have always received upon trial.

Applications made to the subscriber at Gardiner, Maine, by mail or otherwise, will receive prompt attention. ZEBULON SARGENT.

Gardiner, April 27, 1831. 3m.

The attention of the public is invited to the following certificate.

The undersigned hereby certify, that they have used one of Pease's Patent Smut Machines, for about three years,—that they consider it the best Machine for cleaning grain, now in use. It not only cleanses the grain from all smut, dust and chaff, but also separates it from all foreign seeds. The Machine is one of simple construction, and, judging from the one we have in use, of durability,—and we cheerfully recommend it to the attention and patronage of the public.

JAMES N. COOPER,  
ALEX. R. COOPER.

Pittston, May 19, 1831.

KENNEBEC ss.—To the Heirs at Law and all others interested in the estate of BENJAMIN COPP, late of Gardiner, in said county, deceased, intestate, GREETING.

WHEREAS the Commissioners appointed to set off dower to Mary Copp, widow of said deceased, have made return into the Probate Court of their doings. You are hereby notified to appear at a Probate Court to be held in Augusta, on the last Tuesday of July next, and show cause, if any you have, why the report of said Commissioners should not be accepted. Given under my hand at Augusta, this 28th day of June, A. D. 1831.

H. W. FULLER, Judge.

KENNEBEC ss. WHEREAS NANCY JACKSON, Guardian of Margaret Jackson, Joseph Jackson, William Jackson and Louisa Jackson, has presented an account of her Guardianship to the Judge of Probate, in and for said county, for allowance: All persons interested in the settlement of said account are hereby notified to appear at a Court of Probate, to be held at Augusta, in and for said county, on the last Tuesday of July next, and show cause, if any they have, why said account, as exhibited, should not be allowed. Given under my hand at Augusta this 28th day of June, A. D. 1831.

H. W. FULLER, Judge.

## LOST.

BETWEEN the Methodist Meeting-house and the Printing Office, a gold EAR-RING. The finder is requested to leave it at this office.

## To the Honorable the Court of Sessions for the County of Kennebec:

The subscribers, inhabitants of the town of Gardiner, respectfully represent, that there are some hills on the lower part of the river road in Gardiner so very steep as to render the road difficult for loaded carriages to pass, that these hills can be made more easy by some alterations.

They would further represent that a Committee was appointed two years since for the purpose of examining said road, but your petitioners cannot learn that any report was ever made on the subject. They therefore pray that a Committee may be appointed to make such alterations on the river road in Gardiner from the dwelling house of Peter Wait to the Richmond line as will render said road more convenient and easy of passage. AMMI MORGAN, and 19 others.

STATE OF MAINE.  
KENNEBEC ss.—Court of County Commissioners, June term 1831.

On the foregoing petition ordered that the County Commissioners meet at the dwelling house of Daniel Woodward in Gardiner on Friday the 26th day of August next at 10 o'clock A. M. and thence proceed to view the route mentioned in the petition immediately after which view a hearing of the parties and witnesses will be had, and such further measures taken in the premises as the Commissioners shall adjudge to be proper.—And it is further ordered that notice of the time, place, and purposes, of the Commissioners meeting aforesaid, be given to all persons and corporations interested, by serving attested copies of this petition and this order thereon upon the County Attorney, and upon the Clerk of the town of Gardiner, and by posting up attested copies as aforesaid in three public places in said town of Gardiner, thirty days before the time appointed for said view. And also by publishing the petition and order thereon three weeks successively in the Christian Intelligencer and Eastern Chronicle, a newspaper printed in Gardiner, the first publication to be thirty days before time of said view; that all persons and corporations interested may attend and be heard, if they think proper.

Attest: Wm. WOART, Jr. Clerk.

A true copy of the petition and order thereon.  
Attest: Wm. WOART, Jr. Clerk.

## To the Hon. Justices of the Court of Sessions.

The undersigned respectfully represent that sometime in the summer of 1830, a Committee appointed by this Court made certain alterations in the road leading through Gardiner Village, commencing at the Grist-mill, and extending past the first office. Your petitioners believe that much of said alterations as relate to the portion of the road as lies between the Ferry-way and the road that passes by the house of the late Stephen Jewett Esq., towards the Church, are useless and unnecessary; and if made as by said Committee were laid out and located, would occasion great expense and damage to owners of land across which it would pass, without a corresponding benefit. We therefore pray that the piece of road embraced between the abovementioned points, as located by said Committee may be discontinued.

SETH GAY, and 14 others.  
Gardiner, April 26, 1831.

STATE OF MAINE.  
KENNEBEC ss.—Court of County Commissioners, June term, 1831.

On the foregoing petition, ordered, that the County Commissioners meet at Stevens Hotel in Gardiner, on Thursday the twenty-fifth day of August next, at 10 o'clock A. M. and thence proceed to view the road mentioned in the petition; immediately after which view a hearing of the parties and witnesses will be had, and such further measures taken in the premises as the Commissioners shall adjudge to be proper.—And it is further ordered, that notice of the time, place and purposes of the Commissioners meeting aforesaid be given to all persons and corporations interested, by serving attested copies of the petition and this order thereon upon the County Attorney and upon the Clerk of the Town of Gardiner, and by posting up attested copies as aforesaid in three public places in said Town of Gardiner, thirty days before the time appointed for said view: And also by publishing the petition and order thereon, three weeks successively in the Christian Intelligencer and Eastern Chronicle, a newspaper printed in Gardiner, the first publication to be thirty days before the time of said view; that all persons and corporations interested may attend and be heard, if they think proper.

Attest: Wm. WOART, Jr. Clerk.

A true copy of the petition and order of Court thereon.  
Attest: Wm. WOART, Jr. Clerk.

## SUMMER ARRANGEMENT.

THE Steam Boat WATERVILLE, Capt. Bryant, will run on the Kennebec as follows:  
Leaves Bath for Augusta Sunday P. M.  
Monday runs down and up the River;  
Tuesday " down;  
Wednesday runs up;  
Thursday " down and up;  
Friday " down and up;  
Saturday " down.

## Millinery and Dress making.

H. & L. H. TABER respectfully informs the ladies of Gardiner, that they have commenced Millinery and Dress making a few doors below McLellan's tavern, and solicit their favor and patronage.  
Gardiner, July 6, 3w.

WANTED,  
1000 BUSHELS FLAX SEED, for which a fair price will be given.

BENJ. SHAW.

Gardiner, July 6, 1831. 27.

## CHRISTIAN INTELLIGENCER.

## TERMS.

Two dollars per annum, payable on or before the commencement of each volume, or at the time of subscribing, or two dollars and fifty cents if paid within or at the close of the year; and in all cases where payment is delayed after the expiration of a year, interest will be charged.

Twenty-five cents each, will be allowed to any agent, or other person, procuring new and good subscribers; and ten per cent. will be allowed to agents on all copies collected and forwarded to the publishers, free of expense, except that collected of new subscribers, from the first year's subscriptions.

No subscriptions received for less than six months, and all subscribers are considered as continuing their subscriptions, unless a discontinuance is expressly ordered.

No paper will be discontinued, except at the direction of the publishers, until all arrearages are paid.

All communications addressed to the editor or publishers, and forwarded by mail, must be sent free of postage.